THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—ISAIAH 61: 1, 2.

No. 5, Vol. LXV. Thursday, January 29, 1903. Price One Penny.

THE PERSONALITY OF CHRIST.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

So long as time endures Jesus of Nazareth must stand as the one tangible link between heaven and earth, between God and man. That He existed in human form, known as the "son of the carpenter;" that His teachings, from a purely ethical standpoint, were the most nearly perfect of any code of morals that has been given to the world; that His life of self-sacrifice was terminated by an ignominious death, are facts that need no demonstration. Profane no less than sacred history, although it may deny the doctrines of incarnation and resurrection, accepts this as the truth.

But of the personality of Christ prior to His advent in Bethlehem and subsequent to His ascension from Bethany there is doubt to-day even in the minds of many professing Christians; and those who do not accept Him as the Savior of mankind not only doubt, but deny the possibility of His existence in such form as He assumed for the thirty years preceding His crucifixion. No question in the whole range of theology is of more vital importance to those who look upon Jesus as more than a mere example, more than a mere prophet, more than a sincere, but possibly mistaken philosopher; to those who regard Him as Elder Brother and divine Prototype, whose conquest of death and hell, whose resurrection, ascension and exaltation mark out the attainable for every child of Adam that lives the higher law as Christ Himself lived it.

To discuss intelligently the personality of Christ it is necessary to accept the premises; first, that He is the Son of God; second, that the account of His resurrection and ascension as recorded by the evangelists is substantially correct.

From the writings of the Apostolic age that have come down to us as the New Testament we can arrive at but one conclusion, and that is that not a shadow of doubt as to the nature and personality of Christ, regarding both His incarnate and exalted condition, existed in the minds of those who knew Him best when He was on earth. It was the attempt of Christians, who fled to Alexandria, at the time of the destruction of Jerusalem, to reconcile the *Logos* of St. John with the *logos* of Plato that gave rise to the idea of a deity "without body, parts or passions," and were the matter sifted to the bottom, it could be easily proved that the *logos* of which a noted dignitary of the Church of England spoke so eloquently, at Westminister Abbey, on Christmas morning was the creation of Greek philosophy and not *Logos*, the Word, of whom John wrote in the beginning of his gospel.

By the end of the second century, A. D., the doctrine of immateriality of the Eternal Father had become a recognized tenet of the Christian church. This may well be considered the first great step in the rapid descent to complete apostasy. The First Person of the Holy Trinity being thus summarily disposed of, the question naturally arose; what of the Son; what was and is His office and substance; what His relationship to the Creator; what His place in the great scheme of salvation?

First of the sects who are responsible for disturbing the peace of the primitive Church are the Gnostics, the legitimate successors of the Nicolaitanes (Rev. ii: 15). They admitted Christ to be the Son of the Supreme God, and a messenger from the upper world. They did not admit Him to be truly God, nor truly man; not truly God, because they held Him, although begotten of God, to be much inferior to the Father; nor truly man, because everything concrete and corporeal they believed to be intrinsically and essentially evil. So they divested Christ of a material body and denied that He suffered for our sakes.

A little later came Cerinthus, who taught that one of the blessed *Æons*, living about the throne of God, was named Christ. This Christ entered into a certain Jew named Jesus (a very righteous and holy man, the son of Joseph and Mary by ordinary generation) by descending upon Him in the form of a dove at the time when He was baptized by John. After his union with Christ, this Jesus vigorously assailed the God of the Jews, the world's creator. But when Jesus was apprehended Christ flew away to heaven; so that only the man, Jesus, was put to death. At the resurrection the body of Jesus would arise and Christ would descend and reunite with the man Jesus and thus reign with His followers through the millennium.

So, were it not too wearisome, we could trace the change of ideas regarding Christ down to the time of Origen, who taught that the Son is in God what reason is in man, and that the Holy Spirit is nothing else than the divine energy, or powers of acting, or working; and to Arius, the "arch-heretic," who maintained that the Son is totally and essentially distinct from the Father—that He was only the first and the noblest of those created beings whom God,

the Father, formed out of nothing, and the instrument which the Father used in creating this material universe; and, therefore, that He was inferior to the Father both in nature and dignity.

After two centuries of such philosophical and theological vagaries, can it be wondered that the Council at Nice was a necessity in order to lift the Christian world out of the religious chaos that obtained when Constantine substituted the cross for the eagle as the emblem of empire? Can it be wondered, further, that, in lieu of divine revelation on the subject, the vague incomprehensible creed of St. Athanasius was adopted to patch up the difficulty? In less than three centuries from the time when Jesus commenced His earthly mission, His personality was denied by the church, and if one faithful saint remained to deplore the stupendous change, he could truly exclaim, with Mary Magdalene, on that first Easter morning: "They have taken away my Lord and I know not where they have laid him."

Such, in brief, is the history of the current doctrine of the personality of Christ, which, for nearly sixteen hundred years, has been expressed in words which I cannot explain nor even understand: "We worship one God in trinity and trinity in unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet these are not three eternals; but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible."

Now against this incomprehensible statement, which assumes an impersonal Christ, let us set the word of God, and let us take that word literally, starting with the Savior's own exclamation (John xvii: 5): "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," and a little later, in the same chapter: "For Thou lovedst me before the foundation of the world."

Let His own testimony prove His pre-existence, and then consider the evidence of St. John and St. Paul: (a) "All things were made by him; and without Him was not anything made that was made (John i: 3); (b) "For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist" (Col. i: 16, 17); (c) "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. i: 1-2).

Together and collectively these three quotations prove Christ the executive, not necessarily the only agent, but indisputably the principal one, to whom the Eternal Father entrusted the creation of this world; and how beautiful the thought, a thought that the world in darkness dare not yet grasp, that the Architect of Creation should also be the Author of Salvation! Next, let us

consider Genesis i: 26-27: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

To whom was God speaking but to His agent, His only-begotten and well-beloved Son? And how was man to be created, but in the image of the Father and of the Son. So Christ had a personality before the world was, and that personality the human form divine—a fact which no Christian sect believes, and yet one which is established as conclusively from the Scriptures as was ever a mathematical problem demonstrated.

Reasoning from analogy we might say that if Christ had a definite personality before His incarnation, or, in the same sense, in the spirit world, and possessed the same definite personality during the period of His incarnation, or mortal existence, He retains the same definite personality in His immortal state, or condition of exaltation. But the argument from analogy is weak when compared with the positive evidence as to His personality afforded by the New Testament. Let St. Paul name some of witnesses (I. Cor. xv: 5-8): "And that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

It would take much space, and yet we might dwell profitably on the different appearances of the personal Savior after His resurrection. He certainly proved the assertion that He made to the priests and scribes in the hour of trial and humiliation, (Luke xxii: 69): "Hereafter shall the Son of man sit on the right hand of the power of God."

To Mary Magdalene, who loved most because forgiven most, He first appeared, and her rapturous cry, "Rabboni!" leaves no doubt that she recognized her risen Master. Back she hastened to Jerusalem with the tidings, even more joyful than those which the angels brought to the shepherds of Bethlehem: "I have seen the Lord!"

There was the ever-memorable walk with the two disciples to Emmaus, when He made Himself known by the breaking of bread; there was the meeting with the ten in an upper room, and the subsequent convincing of the doubting Thomas by the simple words: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." There was the morning amid the old and cherished scenes by Galilee, where He had loved to walk and teach and heal and bless. How familiar it all is—Simon Peter, Thomas, Nathaniel of Cana, the sons of Zebedee, and two other of His disciples; the sun just glinting over the eastern hills upon the blue waters of the lake, the fisher boats, and more than all else upon the shore close at hand, the same loving, helpful Jesus! He called. They knew the voice that they had followed for three happy years. He ate with them, and then He gave to Peter that last divine commission, which cleared all doubts, all selfishness from the heart of rock and made the chief

of the Apostles willing, aye, glad to follow where the Master led, and to give his noble life a testimony for the truth. Jesus was with them. True He could appear and disappear at will. Their mortal eyes could not always follow the immortal figure, for He had conquered laws that yet bound them, and had arisen to a higher plane; but it was the same Jesus that had been laid in a manger, been baptized in Jordan, been crucified on Calvary. A few days passed. He leads His followers out to Bethany, and, after giving His parting instructions, the seal of His eternal love, "while they yet beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Glorious promise, the hope of succeeding ages, for which we wait to-day! The personal Christ will come again, but will He remain a personal being until that happy millennium shall dawn? Ask Stephen who, in the hands of his tormentors, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Ask Saul of Tarsus who it was that stopped him on the way to Damascus and said, "I am Jesus, whom thou persecutest." Ask John whom he saw in the apocalytic vision of Patmos; and, in every case, the answer will be, as was Peter's: "The Christ, the Son of the living God."

Yes! It is a personal Christ whom we take to the people who know Him not, and the burden of our prayer to them is: Be not faithless but believing. For we know in whom we believe, and we know that when He shall appear we shall be like Him, for we shall see Him as He is.

MISLEADING APPETITES.

It is a very strange thing what an influence appetites and tastes have over mortals. Judging from the high altitude of pure reason one would expect man to study carefully his own welfare in all things, and then abide absolutely by his judgment; but this man often does not do. If he finds that companions have a bad influence on him, one would think that he would cease to seek or accept their company, but very frequently he blinds himself to their faults and vices until he himself is polluted. He has some knowledge of the laws of his own body, but he many times eats and drinks things merely because he likes them, though they may with sledge-hammer blows be knocking the foundation stones from under his physical dwelling place.

The only safe and reasonable course is for us to decide that whatever our knowledge or judgment condemns we will unhesitatingly put away from us. We then make judgment master and appetite slave, or better expressed, judgment teacher and appetite pupil—for a few years of rigid continence will work a wonderful change in the appetites and tastes themselves. If we let appetite rule, no end of trouble may follow. In a day, in an hour, we may be plunged into the depths of shame, years of past toil and sacrifice rendered void, and future life be made hardly worth the living. Or if we do not fall

before the greater temptations, we become guilty of other wrongs to ourselves in a lesser degree.

Some appetites become so strong that they cannot be conquered by man's own strength, and he has to seek the Lord's assistance. This is willingly given when sought in humility and earnestness; but we must ever remember that the Lord in his purity cannot repent from sin for us; we must do that ourselves. The Lord has done much in giving us understanding of what we should refrain from doing. Take that wonderful Word of Wisdom, revealed to the Church seventy years ago. Were humanity freed from drunkenness, the use of all stimulants and narcotics, and the extravagant eating of meat, a new race would grow up on earth. It would require much more than this to bring about ideal conditions, but obedience to the Word of Wisdom would help wonderfully. Advocates of temperance declare that the public house furnishes almost the whole patronage of the brothel. Certainly an extremely small number of the convicts that fill our prisons are temperate; in many cases their crimes are the direct result of drink.

There has been too little attention paid to the effect of weaker stimulants, but the realization of their harmfulness is growing. What the Latter-day Saints have been declaring unequivocally for three score years and ten as the word of God is now finding confirmation in the investigations of scientists. Regarding tea and coffee Dr. T. R. Allison, a well known author and authority on the subject of health, recently wrote as follows:

"My readers know I always ask them to avoid stimulants or intoxicants, and to leave tea and coffee alone. Temperance reformers seem to think that if they can get the people to be teetotal the nation would become happy, people would become industrious, crime would vanish, health would become the rule, and people would live happy all their lives. This is a pleasing fiction. It is true that stimulants ruin the constitution, produce ill-health and premature death, take away energy, and help to fill our gaols, asylums and workhouses. Temperance people tell you if you drink tea or coffee none of these results will follow. There they are wrong. What they advise is only a partial remedy for the drink evil. What they advise are mild poisons in place of stronger ones. Some people think tea as harmless as water. In that they are mistaken, for tea and coffee, as ordinarily drunk, is slow poison, and if taken strong is strong poison. You can kill a man with strong tea quicker than you can with strong drink. Just as people get used to taking intoxicants, so they get used to tea and coffee drinking, and imagine no harm follows. But if they will give up tea and coffee drinking for about six months, and then take a strong cup of it, I will guarantee they will be intoxicated the same as if they had taken wine. It will not make the drinker of it noisy and want to sing and dance or quarrel with his friends, but will make him stupid, unsteady on his legs, lose his memory, flush his face, cause palpitation, trembling, unsteady hands, and wakefulness. Next day a headache will follow, the person have a nasty tongue, be irritable, quarrelsome, and feel out of sorts. Tea and coffee make people slow of speech, hesitant, cause stammering, confusion of ideas, and want of power to think or concentrate the thoughts. They also cause dyspepsia, rumbling in the bowels, constipation or diarrhœa, and prevent the juices of the stomach and bowels from acting on the food and digesting it.

Hence those who drink much tea and coffee may be thin, hollow-cheeked, and have a dirty brown complexion. Sick headaches and bilious headaches are nearly always brought on by tea-drinking. I have cured hundreds of sufferers by getting them to leave off drinking tea and coffee. Those who drink much tea and coffee are more liable to early loss of hair than those who leave it alone. I have also noted early greyness in persons who have been great drinkers of tea and coffee. Since tea and coffee have become such universal drinks the cases of paralysis, locomotor ataxy, palsy, and nerve troubles have increased a thousandfold."

Such testimony as this is not given idly, but is the result of close observation and study for years. Every tea or coffee drinker must, however, know from experience that at least part of what the doctor says is true. The thing for us all to do is to show less regard for our appetites and more regard for our bodies and our souls.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

Hon. E. M. Allison of Weber county was chosen president of the Senate and Hon. Thomas Hull speaker of the House of Representatives of the Utah legislature this session.

Judge Welden B. Heyburn of Shoshone county, Idaho, was agreed on, January 8th, by the Republican caucus as senator from his state to Congress. Doubtless before this, he has been elected to that position. Judge Heyburn is one of the best lawyers of the northwest.

Representative Redd from San Jaun county, the south-east corner of Utah, reports that the Navajo Indians are suffering want and the settlers are uneasy fearing a possible outbreak. Otherwise with abundant snow in the mountains the prospects are better than they have been for years.

The British papers report that Hon. Reed Smoot was elected by the Utah Legislature as senator in the United States Congress. Opposition was raised against Elder Smoot's candidacy on account of his being a member of the Council of Twelve Apostles, but this seems to have had little effect.

Orders have been given by the companies engaged in constructing the new railroad from Denver to Salt Lake City, commonly called the Moffat road, to secure 2,000 men for the work. The Union Pacific intends also to do considerable work on its line by which the road between the Utah and Colorado capitals can be shortened to the extent of 200 miles.

Statistics for the year 1902 show that the mineral output of Utah mines was valued at $20,391,147.25. The value of the silver mined during the year was highest of the four metals considered, reaching the figure of $7,915,338.83. Lead comes next with a value of $5,314,098.48. Gold takes third place being worth $4,007,189.55. Copper ends the list with the value of $3,154,520.39. From 1877 to the end of 1902 Utah's output amounts in value to $242, 585,650.48.

The biennial report of the Utah state board of horticulture shows that a very great improvement has taken place lately in Utah orchards. Properly kept orchards and vineyards have an average valuation of $1,000 per acre. The San Jose scale, which recently made its appearance is being combated successfully, and careful spraying can save eighty-five per cent of the apples from the larvæ of the coddling moth. There are probably 1,000,000 fruit trees suitable for delivery in Utah nurseries. Besides supplying the home markets, exports are made to California, Oregon and other states. The board conducts a horticultural experiment farm of forty acres in Washington county.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 29, 1903.

EDITORIAL.

THE DISCIPLES OF THE LORD.

THE missionary instructions given by the Savior to His disciples when He first sent them out to preach are an admirable charge of one who spoke with authority. Blessings and curses, peace and judgment, they bore, but in their purses was neither gold nor silver nor brass. They were His messengers, and the world should support them. Where they were accepted, their peace shoud remain, but where rejected, the shaking of the dust from their feet was a more terrible condemnation than the wicked cities of the plain must meet in the day of judgment. They were commanded to be harmless, not ignorantly so, for they should also be wise. They were to rely on the Spirit completely, even when delivered up for trial. Persecution they should avoid, if possible, by flight. Yet they should be fearless; for men though able to kill the body, cannot kill the soul. They should expect to see the close ties of family life cut, for Christ came not to send peace on earth but a sword. And he that loveth father or mother, son or daughter more than the Lord is not worthy of Him. "He that receiveth you receiveth me;" said the Savior in closing, "and he that receiveth me, receiveth him that sent me." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

Nearly two thousand years have passed, but almost the identical conditions now prevail. The disciples of to-day are in many cases as lowly as were the Galileans. In some places they bear gold or silver in their purses and by meeting their own expenses do not obtain their support from the world, but in every other respect the instructions apply perfectly to-day. The Lord's ministers, the Elders of modern Israel, are hated now for His sake as they ever were. In certain districts where these lines will be read, the Elders are suffering imprisonment for preaching the Gospel. But is the disciple above his Master, or the servant above his Lord? And the Lord and Master suffered death for the same cause.

We admonish the ministry to live as near the original instructions as they possibly can. They should listen continually for the inspiration of the Spirit, for general instruction cannot be given in all matters. They may not find it wise to dispossess themselves of all means, for that would in many cases be a ground for prosecution; they need not and should not beg for food or money, but they certainly should let people know that whoever helps support them does the work of a disciple and will receive a disciple's reward. An Elder

may have means at home; should he not be willing to use it for his support here? Why certainly; here or elsewhere. All that he has, he must be willing to place upon the altar if he is a true servant. But consider for a moment. Has not the Lord means at His command. Why, this earth and the fulness thereof are His. The veins of precious ore in a thousand hills, the jewels that lie buried in the earth or the depths of the sea could be used to aid His work if He willed it. But if this were done the world would not be proved, for when gold is plentiful there men will flock.

The Elders are living generally in their own lodgings, for which they themselves pay. This may be the best plan in certain places, but Elders have in the past lived in the homes of the people, stopping where night overtook them, and some are doing this successfully now. In some cases, of course, they must pay for lodgings, but many times these are given free when the object of their unremunerated labor is known. Where the true Christian spirit exists in a home, they will be received and cared for, and their presence there will be like the presence of angels. They have authority and power to bless such a home, and should do so in prayer to the Lord. By the fireside the Elders can converse on the Gospel, and it is fireside sermons that usually do most to convert people.

Soon after the organization of this Church, the Lord gave a beautiful revelation concerning His purposes, and the missionary work that must be done before these are fulfilled (Doc. and Cov., sec. 84). Again He sent the Elders forth without purse or scrip, and He promised to be with them, on their right hand and on their left; His Spirit should be in their hearts and His angels round about them. He that should feed or clothe them or give them money, should in no wise lose his reward: and he that does not these things is not His disciple, by this they might know His disciples. The Lord says also: "They who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am."

We advise the conference presidents to counsel with the Elders and where they feel that any who are living in lodgings can leave their trunk and belongings at the homes of the Saints or friends and move out among the people, prepared to pay for food and shelter when necessary, but prepared also to receive both as a gift, they should send them forth. All need not begin at once, but some of the Elders may desire to lead out.

The Elders should be very economical with the means they use, both their own and the funds of the Church. Because a man is not poor is no reason that he should spend his means lavishly. This is a work where spiritual not money influences should be felt and cultivated. We believe that an unnecessary expenditure is made by the so-called circuit preaching—the change of Elders Sunday after Sunday from one branch to another. We doubt very much the value of such a system, for the time and money required to carry it on are considerable. Under ordinary conditions the Elders assigned to a branch should be permitted to labor there undisturbed until they are called to work elsewhere. Let them do their traveling into parts of their own branch that are not often visited and bring the Gospel before strangers.

The Elders cannot feel too much the weight of their calling; the Saints, friends and strangers cannot appreciate too highly the privilege of having the representatives of the Lord among them. Cast your vision upon the future and see the Lord sitting as judge of the hosts of men that have lived. He causes a division; the righteous go to His right hand, the wicked to His left. He blesses the righteous and calls them to inherit His kingdom and accept eternal life, for they fed His servants when they were an hungred, clothed them when naked, took them in when they wandered as strangers, visited them when they were sick and in prison, and it was counted as though these acts were done to the Lord Himself. But to the wicked the great Judge shall say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

THE UTAH-IDAHO EDITION OF THE "NEWS."

THROUGH some delay the Christmas edition of the *Deseret Evening News* did not reach us until last Thursday evening. This wonderful paper contains eighty-four poges of full newspaper size, filled with numerous illustrations and interesting reading matter. Altogether it is a magnificent exposition of the industries, resources, education, art and religion of the two young states, Utah and Idaho, whose names it bears. One cannot look over the pages without feeling a throb of the virile energy that has won the West and made it great. The elegant homes, the commodious school houses, the stately churches and temples, where a few years ago was found the lonely wigwam, or at best the wild Indian village, tell the story of human struggle and the blessing of God. The developed mines scattered like ant-hills on the mountain sides, the great canals carrying their boon of water to the limitless fields, the factories that have sprung up in the different towns tell of a prosperous present and a promising future. We congratulate the *Deseret News* on its Christmas number, and hope this pioneer journal will have continued advancement.

We notice that the *Free Labor Press and Industrial Review*, a weekly publication at London devotes a column to the Christmas *News* and the people it represents, and closes with this sentence: "Sweets are evidently intended for the industrious, and 'the land of the honey bee' is clearly the happy hunting ground in which those sweets are to be found."

MISS TOUT HONORED.

WE congratulate Miss Nannie Tout and her family on the great honor recently shown her. Miss Tout, as most of our readers remember, came with her parents from Utah over two years ago to have her voice trained in London. Though only fifteen years old then, her qualifications were so good that she was permitted to carry on work designed for older students, and rules were broken for her accommodation. Her progress since that time has been wonderful, and the masters that are schooling her declare that if her prospects are

realized she will have a career equal to that of the greatest of singers. On her public appearances Miss Tout has been received with the utmost enthusiam. Last week an additional honor and considerable aid was given her by the granting of a scholarship that entitles her to free tuition in the Royal college for two years. These scholarships are for English students only, and this is the first time a foreigner has ever been so honored by the Royal college.

We are happy to know that Miss Tout's genius and success have not taken away her love for the Gospel and faith in its divinity. Those who receive five talents have naturally a greater struggle, a greater responsibility, in making the increase to ten, for the acceptance and satisfaction of their Lord, than do the less gifted; but greater will be their reward, greater their glory, if He accepts their stewardship. We wish our sister continued progress in her great work.

LEEDS ASCENDANT.

President Franklin C. Moyle and his fellow-laborers in the Leeds conference have put their shoulders to the wheel, and since the beginning of the year have increased their weekly order for this journal by the pleasing number of seventy-five. Their order is the largest at present of any conference. We surmise that the Saints are united with them in this labor. In unity there is strength, and in unity there is success. Effort and enterprise bring a wholesome enjoyment as their own reward, but we hope that all earnest workers may have in due time greater recompense, and we are sure that such will be the case.

J. J. C.

A mistake was made in last week's Star in the announcement of the Wolverhampton district meeting. As seen in the report, Wolverhampton is in the Birmingham and not the Norwich conference.

Elder Edwin F. Tout, who has resided in London for the past two years for the sake of the musical education of his children, as noted above, has now gone into active service as a missionary in the London conference. Elder Tout has virtually been doing missionary work since his arrival in England, helping the Elders in their meetings by singing and speaking. He is now giving his whole time to the ministry.

We take pleasure in acknowledging the receipt of five shillings from "a friend" who does not disclose identity. The writer says that this "is for distribution in your work either for tracts or some needy person among your flock," and adds, "You have my prayers in your great work." We thank the giver and pray that our Father which seeth in secret shall reward openly both this person and all others who are aiding His work.

We noticed the other night a long line of people standing in front of a popular theater. The wind was cold and came in disagreeable gusts, but they stood there unsheltered at the edge of the street for at least an hour before the doors opened. They seemed patient and cheerful enough, anticipating doubtless the pleasure they should have during the evening. The dis-

comfort of standing in the cold would be counterbalanced by the advantage of having good seats. If people were consistent, they would endure a few years of hardship and trials on earth in order to obtain eternal exaltation. If they once determine to serve the Lord, the anticipation of the joy and glory of heaven gives them patience in afflictions and strength when the gusts of persecution blow hard against them.

RELEASE.—Elder Orson H. Anderson of the Irish conference is released to return home by s.s. *California*, January 29, 1903, on account of sickness.

OUR SPECIAL MESSAGE.

BY ELDER JAMES ASTLE, OF THE NEWCASTLE CONFERENCE.

"REPENT ye: for the kingdom of heaven is at hand," was the cry of the homely herald of tne Nazarene. With tenacity of purpose worthy of the great mission assigned him before his birth, he bore his message to the astonished multitudes of the east. He did not court the plaudits of men. His was a divine message. That he fully sensed its specific nature is evident from his scathing rebuke to those debased descendants of a noble race, who, having debauched the doctrines and traditions of their forefathers, sought also to evade the weightier matters of the new covenant by receiving remission of sins through baptism without heeding the characteristic feature of the Baptist's message. Under these circumstances the condemnation expressed in the term, "O generation of vipers," was typical of the man of God filled with righteous indignation; the command, "Bring forth therefore fruits meet for repentance," was in accord with the spirit of the message he came forth from the wilderness to bear.

His message being divine he desired only the divine approval and having acquitted himself creditably, the One of whom he bore witness honored him with the eulogy, "Among those that are born of women, there is not a greater prophet than John the Baptist." At this time it was fitting that he should be called home and continue in the spirit world the work commenced here on earth. Other hearts were to be made glad by this message; other souls were to be made free by heeding the cry of the "Prophet of the Wilderness," "Repent ye: for the kingdom of heaven is at hand."

When the first Prophet of this dispensation, filled with hope and unbounded faith in a power greater than that of earth, asked for light in relation to the contending devotees of this same Christ of whose coming John had borne witness, he received in words, not to be misunderstood, the status of the world as viewed by our Heavenly Father, and this conveyed to the mind of the youthful supplicant the absolute necessity of repentance by all God's children. Repentance for having perverted the doctrines of Christ; a repentance which would include the renunciation of false traditions and the acceptance of the Gospel as instituted by the great and only legitimate Law Giver.

Possessed of this knowledge, the forerunner of the dispensation of the fulness of times took up the cry, as did the Elias of the Messianic dispensation, "Repent ye: for the kingdom of heaven is at hand." Imbued with the same

desire for divine approbation; blessed with the same humble spirit; inheriting the same firmness of purpose; entrusted with the same message, he too, unflinchingly, heralded the coming of the kingdom, pleading with his fellows to repent and place themselves in a condition to receive the benefit of the coming of the Prince of Life.

Like his predecessor he was called home in the prime of a vigorous manhood, and he too carried his glorious message to gladden the hearts of the imprisoned dead. In the interim, however, he had committed the same message to others. Since that time every civilized land has been invaded by its heralds, and again and again is heard in the highways and byways, the cry as of old, "Reyent: for the Kingdom of Heaven is at hand." Nor can this message be treated lightly. Upon it hinges the salvation of every soul that breathes.

In the days of the Apostles there lived people whose sins were so grievous that, extensive as was the binding and sealing power bestowed upon Peter, yet in him was not vested the right to lay down the conditions upon which they could be redeemed, but even to them repentance was enjoined, that perchance when the Lord came to restore all things, He would lay down the conditions of their salvation, as witness the plea of Peter to those who had stained their hand with the blood of the Christ (Acts 3: 19).

Vehement as was the message of the Baptist, plain as was the teaching of the Master, yet even His most faithful followers could not reconcile themselves to the fact that this cry of repentance came to all men, until they heard from Peter of the wonderful conversion of the house of Cornelius of Cæsarea. Then they finally understood the extent of the message and glorified God, saying. "Then hath God also to the Gentiles granted repentance unto life" (Acts xi: 18).

Repentance from sin is enjoined upon all men. They who denied the Holy One and killed the Prince of Life were not debarred; the household of the exceptionally devout Cornelius was not exempt.

Sin is the transgression of the law, says John. The act of transgression is an offense to the framer of the law. In order for men truly to repent, their hearts and minds must be centered upon the object they have wronged with a desire to make reparation and secure pardon. The gift of repentance comes as a reward of implicit faith. When one determines to hear the cry, one acknowledges the offense and manifests faith in the promise of forgiveness made by the Lord.

Granted the gift of repentance, with its essential complement, humility, one is changed from the traducer of righteous law to the earnest devotee at the shrine of Him whose law he had heretofore set at defiance. Having reached this condition of heart and mind, he forgets self; the smiles or frowns of the world cannot turn him. Uppermost in His thought is the consciousness that he has sinned against the Redeemer of his soul. Convinced of this, the cry "Repent ye: for the kingdom of heaven is at hand," borne to him by the emissaries of the Christ he has wronged, has special significance to him, because his soul yearns for the means whereby he may reap the benefits of that kingdom. Here we have the true investigator, asking the all-absorbing question, "What must I do to be saved?" Nor does he ask idly. By him, the worldly cost of acceptance of truth is lost sight of. To him, self counts for

naught. The wishes of the Master he has offended by trangression are paramount, and he cries aloud, "Not as I will, but as thou wilt, O Lord." To one possessed of this truly submissive spirit, the Gospel does not appear ambiguous; but he hails it as the truth and freely receives the full plan of salvation. It is no half-hearted acceptance with him. The complete baptism of the water and spirit he accepts with delight, for he recognizes in it the means of heeding the cry of the messenger and placing himself in line for salvation and exaltation in the eternal worlds.

The testimony of the restoration of the Gospel comes as a balm to his hungry soul. In the promise, "If any man will do his will, he shall know of the doctrine, whether it be of God," he sees blended harmoniously the attributes of justice and mercy exercised by a being whom he rejoices in his soul that he can, through repentance and obedience, claim the right to call Father.

True our mighty message is one of special import, and we, its bearers, have cause to be proud of the distinction of being empowered from on high to cry unto the world as did the great prophets of ancient and modern times, "Repent ye: for the kingdom of heaven is at hand."

DISTRICT MEETING AT WOLVERHAMPTON.

The Wolverhampton branch of the Birmingham conference of the Church of Jesus Christ of Latter-day Saints, held two special services, Sunday, January 25th, 1903, at the Co-operative Hall, Stafford Street, Wolverhampton. Meeting was called to order at 2:30 p.m. by presiding Elder Albert D. Ford. There were present of the missionaries from Zion: Elder Arthur N. Taylor, president of the Biringham conference, Elders William H. Smith, George W. Spokes, Homer J. Rich of the Birmingham branch, and Stephen A. Newman of the Wolverhampton branch.

After the usual exercises, the sacrament was administered by Elders Newman and Rich. Elder Ford made a few opening remarks of welcome, and spoke of the blessings predicated on the principles of obedience to the laws of God. Elder Smith explained some of the first principles of the Gospel as taught by Christ and His Apostles. Elder Rich spoke concerning the revelations of God to mankind in ancient and modern times. Benediction by Elder Spokes.

After singing and prayer at the evening service, Elder Spokes explained the necessity of combining faith and works together, for an inheritance in God's kingdom. Elder Newman dwelt upon the apostasy, showing the history of Rome, and the falling away from the teachings of Christ, in the substitution of idol worship. A solo was rendered by Elder Spokes. The remaining time was occupied by President Taylor, who testified to the restoration of the Gospel, referring to the false prophets that should arise, explaining the prophecies of Daniel and their literal fulfilment in the rise and fall of the various empires. Elder Ford made a few closing remarks of thanks and bore testimony to the Gospel. Benediction by Elder Rich.

It is gratifying to report that the meetings were a thorough success, and many strangers were present to hear the Gospel truths.

George W. Spokes, Clerk of Conference.

IMITATION OF ROME.

A CORRESPONDENT sends us from Wortley the following extract from the *Parish Magazine*, wherein the Rev. E. Wilcox speaks of the death of the late Primate of the Established church, and says: "The affairs of our National Church are in a very critical condition. Much has been done to cover our difficulties and their dangers; the lion and the lamb have, in most instances, been trying to live peaceably together. But some definite action must be taken speedily, unless the church is to be thoroughly Romanised in many parishes. I have held my peace and worked for peace, hoping that sound common-sense and more enlightenment might modify all extremes. But events are moving rapidly. Our extreme Ritualists will be satisfied with nothing short of a servile imitation of modern Rome—submission to the Pope seems to be the only thing now objected to. England owes a deep debt to the Reformation, and to-day we stand in terrible need of a pure Gospel, preached in the power of the Holy Spirit, and with much of the mental vigor and Biblical knowledge of the old Reformers. The heathen at home are multiplying while the church is spending much money on beautifying her places of worship, and on costly vestments; and devoting much of her strength to social clubs and worldly amusements. A revival of true Godliness and religious simplicity is sadly needed."

Our correspondent remarks that he doubts that the reverend gentleman here quoted had any idea of the great truth he uttered in the last part of his article. It is something the Latter-day Saints have been telling the people for many years, but it has been little thought of, simply because it has come from the "Mormons." It is one of the signs of the times, and when such things as those mentioned by the gentleman quoted are noticed by one of the world's own, it is quite time for a change.

CURRENT EVENTS.

THE NEW SOUTHGATE CALAMITY.

THE most fatal fire that London has known for two hundred years occurred Tuesday morning at the London County Lunatic Asylum, New Southgate, known commonly as the Colney Hatch asylum. Fifty-two of the female inmates perished in spite of most strenuous efforts on the part of nurses, doctors and others to rescue the unfortunate ones. It is comforting to know that few if any were actually burned to death. Providence relieved them of that frightful fate, as it does most victims of fires, by permitting suffocation, a comparatively easy death, to be accomplished before the flames had reached them.

MAKING TREATIES.

Two important treaties were signed at the end of last week at Washington, and both will soon come before the Senate for ratification. One was the Panama canal agreement with Colombia, whereby the United States is to pay, it is understood, $7,000,000 down and an annuity of about $250,000 to Colombia for the right to build the canal. The other was with Great Britain whereby a commission of six jurists is to be appointed to determine the Alaska boundary.

HAIL TO THE PRINCE AND THE PRINCESS!

Hail to the prince and the princess,
Whose home was a palace above;
God called, and they went on a mission,
To fill earth with an offspring of love.

The earth was invaded by legions
Of merciless soldiers of sin,
Defeated in heaven, and banished,
But eager, new war to begin.

Brave couple, oh, where is their equal,
This side of the realm of the Gods?
Their valor seems almost immortal—
One willing pair facing such odds!

They struggled, were "captured, not conquered;"
From home, a Deliverer came,
Then, ransomed, they the conflict renewed,
And conquered, at last, in His name.

So, hail to the man of fair Eden,
Whom Satan could never deceive!
And hail to the woman, man's helpmeet,
Illustrious Adam and Eve.

They'll stand at the head of earth's races,
A God and a Goddess on high,
With glory, dominions and powers,
While time rolleth endlessly by.

Then pity the arrogant critic,
The skeptic that dares to deride
The courage of Adam, the hero,
Or sneer at his heroine bride.

DR. GEORGE H. BRIMHALL, in the *Improvement Era.*

DIED.

CARSEY.—At Ipswich, Suffolk, England, Nellie Rosina, daughter of Harry and Harriet Bird Carsey; born November 18, 1902, died January 8, 1903.

CONTENTS:

The Personality of Christ 65
Misleading Appetites 69
News of the Great West 71
Editorials:
The Disciples of the Lord 72
The Utah-Idaho Edition of the *News* 74
Miss Tout Honored. 74
Leeds Ascendant 75
Editorial Notes 75
Release 76
Our Special Message 76
District Meeting at Wolverhampton ... 78
Imitation of Rome 79
Current Events 79
Poetry:
Hail to the Prince and the Princess! 80

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.